THE ANTI-SLAVERY STANDARD.

LYDIA MARIA CHILD, Editor. | Without Concealment----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

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OLIVER JOHNSON, PRINTED.

The Standard.

SPEECH OF GEORGE THOMPSON.

At the meeting of the Glasgow Emancipation Society, in commemoration of Emancipation in the West Indies.

Mr. George Thompson came forward amid loud cheers. He said—I know not that I can add much more to the speech I delivered at your last meeting, which, in point of interest, was the most memorable of the series. I could add nothing to the information of an individual who has been from the beginning, and is still, among the foremost in the field. I say, then, that the deep conviction of my soul is, that that section of the abolitionists in this country, and respecting whom, it seems, a vast amount of misapprehension exists even in London, is that section of the abolitionists which deserves pre-eminently the countenance, the confidence, the love, and the co-operation of every lover of human liberty in every part of the world.—(great cheering.) And upon what do I ground this opinion? Charge me not with presumption when I say that I have a knowledge of the men and women in the United States who have been thus repudiated, longer in its duration, and more intimate in its character, than all possessed by any other man in this country. (hear.) The first time I heard of William Lloyd Garrison, who stands at the head of this party, and deservedly so, was from the lips of one who left on my mind the impression that he was a bad man.

He was represented to me as a convicted libeller, as the tenant of a dungeon, as a companion of felons, as a man reckless of the safety of others, and seeking to disturb the peace, and to destroy the institutions of his country. This document, with which the reason was given me by one to whose voice I have listened in this room, Mr. Elliot Cresson, the accredited agent of the American Colonization Society. He it was who first uttered in my ears the name of Wm. Lloyd Garrison as associated with the epithets I have repeated. Thereafter I became acquainted with the real character of the man. First, through my friend, Captain Charles Stuart, who had visited America, and was then in London, and who had in his possession all the documents relating to the case of the imprisonment of Mr. Garrison, as well as illustrative of his early history, and the share he had taken in the emancipation cause. What, then, do the charges which had been made against my friend? He was "a convicted libeller," because he had denounced an individual of his own State, who, while sustaining a reputation of the highest kind, had nevertheless embarked his capital in the slave trade, and was then carrying on a traffic in human flesh between his own shores and the ports of Africa.—(hear, hear.) He was the "tenant of a dungeon," because, by the verdict of a pro-slavery jury, and the sentence of a slaveholding judge, he was ordered to pay a fine of $1,000, and to be imprisoned until the payment of the sum; the companion of felons he was—and why? because, even holier and better than Mr. Garrison, have been the companions of angels, who are now the companions of angels and the spirits of the just, and have been the admired, and cherished, and cherished of all the civilized world, they quitted their dungeons. (great cheering.) My friend, Mr. Garrison, therefore, was charged, and soon after, I had the privilege of embracing him in the city of London; and I heard him, in the early part of 1833, down to this moment, I have been honoured with his friendship, and, I think, I may say, with his confidence, and from that period I have been intimately acquainted with the working of the anti-slavery cause in America. In 1834, I was sent out from this country to America, for the purpose of prosecuting an anti-slavery mission, and during the time I was there, I obtained a knowledge of almost every person with whose names you are familiar; and let me say, too, that the abolitionists in the United States was not confined to that party which has recently been cast off by a portion of the anti-slavery public in this country. I found there all the prominent individuals who have felt themselves called upon to separate from Mr. Garrison and his adherents. Of all of them, for I will make no exception, were men of respectability and worth, (hear,) men, on this occasion, judge the motives which have influenced the seceders—nor will I undertake to conclude their conduct—I say forward to bear my humble but honest testimony to the unsullied integrity, and unflinching perseverance, of those whom I regard as the injured and the misrepresented party, the party that has been made to suffer, I will not say by what means, in the estimation of many, who once admired and loved them, in this country, and of some, I know, in this city—(hear, hear.) With regard to the vexed question of women's rights, which I find uppermost in the minds of many dear friends, it has been represented that the division in the United States has grown chiefly out of agitation on the part of Mr. Garrison and his friends—on the question of the abstract rights of women. Now, I undertake, without fear of contradiction, to say, with my mind upon the history of this whole matter, to deny the accuracy of that representation, and I am prepared to demonstrate the justice of that denial. (cheers.)

When I was in the United States, I became intimately acquainted with Mrs. Child, and had the privilege of conversing with her at her own residence in Boston; and, not having the fear of ecclesiastical authority before my eyes, I ventured to say to her, "Why remain at home? I have come on a mission to your country; I have thrown myself into the breach with the anti-slavery spirits who are storming the stronghold of opposition in your land—go you to Europe—rouse the women of Britain—meet the anti-slavery societies—address them with your pen call upon them to sustain me, and to sustain all who, in the dark day of danger and of conflict, are determined to pioneer into birth the day-star of liberty in America." (cheers.) She said, "Let the means be found to send me, and I will go." I am, as you know, generally prompt in my movements. I got on board a steamboat, and went to New-York—the anti-slavery committee were summoned—Arthur Tappan, the excellent President, in the chair, with Lewis Tappan at his right, and the other friends of the movement around him, and said, "I have got the consent of Mrs. Child to go to England—she has made a powerful appeal in an admirable volume here in behalf of that class of persons who are called Africans—send the writer of that appeal to our country, and let her appear there as the champion of freedom in your behalf." In less than an hour, through the munificence of Arthur Tappan, and the generous devisings of his colleagues, a fund was guaranteed sufficient to defray the expenses of Mr. and Mrs. Child's transit to this country, and their maintenance in respectability and comfort when they should arrive here; everything was then arranged for the accomplishment of the intended mission. Was there any talk of woman's rights then? (hear.) Did I undertake to promulgate, from that time forth as an advocate of woman's rights? (laughter.) I solemnly declared my mind, nor did I see aught of impropriety in the matter, at that time there was no alarm felt at the proposition to send a female advocate to England, although, the other day, when four or five excellent women came over the water, the alarm was so great, that the business of the session of the Convention, but placed in the side gallery at Exeter Hall, though, strange to say, English ladies, several of them, were not ashamed, from fear of insult or danger, in the anti-slavery cause, were accommodated with seats on the right and left of the chair, and I believe on more than one occasion that they were out of their appropriate sphere. (cheers.) They were on their instance, equally illustrative of the joy with which female co-operation was at first welcomed. These extraordinary women, the Misses Grimke, left their minds enlightened on the subject of slavery, and were led to lay aside all their aristocratical prejudices, to forsake the splendid circles of the society in which they had been accustomed to move, and the comforts and indulgences of life, for the cause of truth, and for the benefit of the slave, and to be the humblest advocates of human rights. Was there any alarm created then? Nothing of the kind.—Those extraordinary women came down to Philadelphia, and they labored zealously and unostentatiously in the cause of human freedom there. They were comforted and encouraged by the very same men who are now denouncing them as unsexed—as Mr. Thompson and his female fellow-laborers. It was not Garrison who called upon the Quaker sisters to make their appearance in Philadelphia, it was not for them Philadelphia to New-York by those who have recently formed the American and Foreign Anti-Slavery Society, after turning Arthur Tappan and Elizur Wright, the recording secretary—and were offered a commission, signed and sealed, authorizing them to go forth, and exhort in the name of Christ, without fear or restriction, in public and in private, in season and out of season, to advocate the claims of the slave. (great cheering.) They declined such commission, and preferred to act upon their own responsibility, and to follow the suggestions of their minds, illumined by Divine influence. They went forth to speak words of consolation to portions of the New England; and by degrees they were forced out into the public arena; they attracted by the Boston press, and from the pro-slavery pulpits, but also by the people, night after night, addressing men and women, ministers and senators, lawyers and physicians, in fact every description of people that could be collected together. And who were the defenders of these women from the attacks made upon them? (cheering.) Those who have now seperated from Mr. Garrison—those who condemn the defenders of these women from the attacks made upon them? (cheering.) Those who have now seperated from Mr. Garrison—those who condemn the women's rights question. (applause.) Yes; and whenever I am called upon to give more than my own testimony in favour of the wisdom and utility of that resolution, I will go to the *New-York Emancipator*, and take from its glowing and argumentative columns, written by the very chief among the seceders, the most eloquent, powerful, and irresistible paragraphs in favor of the interference of women in this question. (cheering.) Let me emphatically say that I have a knowledge of the men and of the women in the United States who have been thus repudiated, longer in its duration, and more intimate in its character, than all possessed by any other man in this country. (hear.) The first time I heard of William Lloyd Garrison, who stands at the head of this party, and deservedly so, was from the lips of one who left on my mind the impression that he was a bad man.

He was represented to me as a convicted libeller, as the tenant of a dungeon, as a companion of felons, as a man reckless of the safety of others, and seeking to disturb the peace, and to destroy the institutions of his country. This document, with which the reason was given me by one to whose voice I have listened in this room, Mr. Elliot Cresson, the accredited agent of the American Colonization Society. He it was who first uttered in my ears the name of Wm. Lloyd Garrison as associated with the epithets I have repeated. Thereafter I became acquainted with the real character of the man. First, through my friend, Captain Charles Stuart, who had visited America, and was then in London, and who had in his possession all the documents relating to the case of the imprisonment of Mr. Garrison, as well as illustrative of his early history, and the share he had taken in the emancipation cause. What, then, do the charges which had been made against my friend? He was "a convicted libeller," because he had denounced an individual of his own State, who, while sustaining a reputation of the highest kind, had nevertheless embarked his capital in the slave trade, and was then carrying on a traffic in human flesh between his own shores and the ports of Africa.—(hear, hear.) He was the "tenant of a dungeon," because, by the verdict of a pro-slavery jury, and the sentence of a slaveholding judge, he was ordered to pay a fine of $1,000, and to be imprisoned until the payment of the sum; the companion of felons he was—and why? because, even holier and better than Mr. Garrison, have been the companions of angels and the spirits of the just, and have been the admired, and loved, and cherished of all the civilized world, they quitted their dungeons. (great cheering.) My friend, Mr. Garrison, therefore, was charged, and soon after, I had the privilege of embracing him in the city of London; and I heard him, in the early part of 1833, down to this moment, I have been honoured with his friendship, and, I think, I may say, with his confidence, and from that period I have been intimately acquainted with the working of the anti-slavery cause in America. In 1834, I was sent out from this country to America, for the purpose of prosecuting an anti-slavery mission, and during the time I was there, I obtained a knowledge of almost every person with whose names you are familiar; and let me say, too, that the abolitionists in the United States was not confined to that party which has recently been cast off by a portion of the anti-slavery public in this country. I found there all the prominent individuals who have felt themselves called upon to separate from Mr. Garrison and his adherents. Of all of them, for I will make no exception, were men of respectability and worth, (hear,) men, on this occasion, judge the motives which have influenced the seceders—nor will I undertake to conclude their conduct—I say forward to bear my humble but honest testimony to the unsullied integrity, and unflinching perseverance, of those whom I regard as the injured and the misrepresented party, the party that has been made to suffer, I will not say by what means, in the estimation of many, who once admired and loved them, in this country, and of some, I know, in this city—(hear, hear.) With regard to the vexed question of women's rights, which I find uppermost in the minds of many dear friends, it has been represented that

"Good name in man and woman, dear my Lord,
Is the immediate jewel of their souls:
Who steals my purse, steals trash; 'tis something—nothing—
'Twas mine, 'tis his, and has been slave to thousands:
But he that filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed."

of a human being, but what are the principles, the aims, and the objects of the individual—(cheers)—and whether the being, man or woman, is fitted with faculties to promote the glory of God, and the best interests of its race? (cheers.) I undertake, then, to say again, Mr. Garrison and his coadjutors have never brought forward the woman question. (hear.) Women have been invited to come forward, and encouraged by the constitution, and when they came in they were left to be guided by their own feelings of propriety. And for me deeply sacred though I know not of our solitary act of indiscretion or impropriety on the part of any female abolitionist—(applause)—that I am aware of—and such, indeed, it had not been surprising; for when you good people lay proscription, by exclusion, and by depriving them of their rights, you are just taking the very means to lead them on to acts of indiscretion. (hear.) But how did our friends in America come to change their views? Here I shall give an honest opinion, however much it may offend some of the best men on either side of the water. When the abolitionists were few in number, despised, poor, and everywhere spoken against, they kept together like sheep in a storm, or at midnight, when the howling of the wolf is heard. The cause went on—the number of abolitionists, first by hundreds, then by thousands, and Rev. so and so joined the society, after a great many efforts and hints—and then a Rev. Dr. so and so joined the society, and then a number of ministers, who could did not like the forwardness of the women. (laughter.) We seldom like those that outstrip us in zeal. We like those that are anti-slavery in moderate epithets of coutumely—for every hundred impassionate of nabition and other sins cast upon one who has manifested on principle the persecution of the cause—you will not find the fragment of one flung at a man, for he only keeps snugly in the back ground, and goes obediently in the wake of his worldly superiors. (cheers.) But when women, pioneers in anti-slavery society, there were many outside, who said we cannot come in unless you put the women back. Then the cries of "woman's rights" resounded, and cry against the labors of the Misses Grimke; and then out came the celebrated manifesto called the "Pastoral Letter," which many friends in England missed their way in their efforts to win over such men. They had at last to choose between the maintenance of the principle of equality—(cheers)—(tacitly at least) of the action of female members, as their conviction of duty might prompt them to labor in the cause of emancipation, or they were required to violate their consciences, to insult God and men, and receive as a compensation the proffered aid and patronage of a half converted party. They were told that the constitution must be changed—a modification of the constitution, which would have the effect of getting rid of the odium which attached to them themselves. (hear.) Those who were for the exclusion of women were out-voted at the annual meeting two years ago; at the last meeting they were in a majority, and the consequence was, they separate. They did separate, and the separatists have since called themselves by the name of the American and Foreign Anti-Slavery Society. I have not yet touched upon this question, as far as refers to one at least of its most important historical features. There are many other circumstances to which I might advert, and I will here direct your attention to one connected with the whole matter that would not, I believe, admit of an explanation as exonerating to those persons. I refer to a most assassinating imputations, of the parties I would humbly vindicate, (hear, hear.) Sir, I must be permitted, with all the solemnity of my conviction, and with all truth, it is possible to feel, to express my strong and unmingled dissatisfaction with the attempts that have been made in this country, and in the United States, to undermine and destroy the character of the late delegate to this country, Mr. J. A. Collins. (cheers.) He was sent out by the friends of the slave in the United States, whose sense of honor and regard to truth, whose worth and respectability, in fact, whose entire character entitled him to our love and confidence, and all these letters have spoken in terms of the most entire approbation of Mr. Collins, as a devoted, lacrumitable, and talented anti-slavery advocate, and as an honorable gentleman. (great cheering.)—He was, from the first, so recommended to me,—he brought as many letters of introduction as I could have desired, and I only wish that my whole soul could undertake to say that, together, they formed a volume of commendation to the hearts of the people of this country, and were received by them as cordially by any bone by any man that ever crossed the Atlantic to sit at your firesides and share your hospitality. (cheers.) I did not hesitate to receive him to my house, and others did the same. To have done less would have been to insult his friends; but he had scarcely time to look about him when a cry of slander was raised, and the black clouds of calumny.—Charge upon charge was sent over the water against him, but not a fragment of evidence came with them, and seemed to give them support. Friends of the cause wrote to the United States, and had answers, but no evidence substantiating these charges was forthcoming. The old ungodliness of the unfounded accusations which had been fabricated to injure a worthy man in the estimation of our country, and to destroy his influence, was set out Mr. Collins is, at this moment, pure in reputation, whatever may be his opinions, and may take his stand, with proud confidence, by the side of any man, and even his station in society, however sacred the office which he fills, who has stood forth as his accuser or calumniator. (cheers.) I must, for once, turn accuser myself, and prefer a heavy charge against those who have been the instruments in the circulation of the calumnies which have been heard in these charges. I accuse such persons, whoever they may be, of a cruel violation of Christian charity, as well as of an unmanly and unjust conduct, in the whole of this matter. When such charges come destitute of proof, and without the opportunity of the party implicated being heard in explanation of defence, they should have enclosed admonition to their fabricators. Should any such come to me, concerning any of the friends of the cause of Mr. Collins, I trust I shall commit them to the lambent flame to be consumed to ashes, or to the innermost department of my desk to rot and perish there, and never more to the hurt of an ignorant and defenceless brother. (cheers.) It is within the compass of my own knowledge, that such charges have inflicted with the dark spirit of the cause, and that gentleman, without warning and without affording him the smallest possible means of self-defence.

These are the unguarded words of feeling in reaching this country, transferred by accomplished copyists to sheets of foolscap paper, and, enclosed in diplomatic envelopes, were sent to every part of the United States, were again and again placed in my hands—none, let me tell you, ever came to me—(hear, hear)—by persons of character, but they came from the pro-slavery party, and were filled with dark suspicion by such dark intimations. Yes, everywhere I saw, or heard of, these sheets of foolscap, I saw the hand of slavery put forth to close the ears, the hearts, and the purses of the uninformed, ere the injured victim drew near. (cries of "shame, shame.") Was such, then, a conduct to commend to a stranger on our shores, and an accredited agent in the cause of humanity. (cheers.) Sir, those who circulated these charges must ye not have known that they were in a manner, from beginning to end, attempted to injure him, not because they cherished a personal hostility to him, but from a strong desire to injure, in the estimation of the abolitionists, the character of the cause through him. (hear.) Could they blacken the representative, they knew they would throw discredit upon those he represented. I know of nothing connected with that cause that can furnish a parallel to the treatment of Mr. Collins.

"I shall surely pour blood of your lives will I require; *at the hand of every beast will I require it*, and at the hand of man; and at the hand of every man's brother will I require the life of man.

"Whoso (whatsoever) sheddeth man's blood, by man shall his (its) blood be shed: *for in the image of God made he man.*"

The very reasons here given for the prohibition of the shedding of the blood of man, is *the defacement of the image of its Creator, in the human form divine.* This principle is the fundamental principle lose its force or its application, because the criminal may himself have been guilty of a previous outrage upon its sanctity. While in the advocates of capital punishment. And in the third place, in the words of a distinguished individual already referred to (Mr. Livingston, of Louisiana,) "if the sanctity of human life is a command, it is surely most preposterous to urge it upon us, at a distance of time when the necessity on which it is founded has entirely ceased, and when the circumstances of human affairs, a different order of things is established, while those to whom it was immediately directed, and who must have understood its true import, contravened it without incurring the displeasure of God."

"And surely your

Senate, in the confident expectation that thereby his nomination as postmaster would not be confirmed.—In this, however, they were disappointed, as after some weeks deliberation, Mr. M. received intimations of a character not to be mistaken, *that his confirmation as Postmaster must be on the condition that the subscriber should be removed from office.*—This was accordingly done, and thus, without the imputation of a fault, the subscriber, with a large and dependent family, has been thrown out of employment, in consequence of having exactly three years ago, assisted a kidnapped freeman to escape from the unlawful custody of kidnappers and gamblers. Satisfied that in this he has done no more than his duty, he cheerfully submits this brief statement of the whole affair to the judgment of his friends and the community, leaving them to make their own comments. JOSHUA COFFIN.

☞The following comments on the above transaction are from the Northampton Courier:

DISFRANCHISEMENT OF THE NORTH.

It was suggested in our last, that the nomination of Edward Everett, as Minister to England, was opposed by a portion of the Southern Whigs, on the ground of his anti-slavery views. That nomination, together with those of Gen. James Wilson, of New Hampshire, as Surveyor-General of Iowa, and Joel Eastman, as District Attorney of New Hampshire,—both opposed *on the same ground*,—still remain undecided. As the mean time, the northern Press begin to speak out in language of no doubtful import. And it may be, that the indications of a reckoning day thus thrown out, will induce these mad politicians to alter their course. At any rate, should these nominations be confirmed, it will be because, and *only* because, the South *dare not reject*. Their disposition to do so, is abundantly manifest. Only look at the following instance of mean and dastardly conduct on the part of southern Whig Senators. When, a few days since, the nomination of Mr. Montgomery, as Postmaster of Philadelphia, was before the Senate, the southern men refused to vote for him, on the ground that he had given the appointment of letter-carrier *to an abolitionist*,—and Mr. Montgomery was distinctly informed that unless he discharged that individual, *he would lose his office!* Consequently, the nomination was made, and Mr. Montgomery was confirmed! The name of the individual referred to, is Joshua Coffin—a native, and, until within the last year, a resident and highly citizen of Massachusetts. He is a graduate of Dartmouth College—a man of strong mind, benevolent disposition, and excellent character. Being considerably advanced in the journey of life, depressed in his pecuniary circumstances, and having a family dependent upon him for support, he was forced for the humble office of letter-carrier. He obtained it. It was the means, during the short time he held it, of comfortably maintaining his family. But the illiberality and malicious vindictiveness of slaveholding Senators would not rest, until unfortunate man and his poor family were deprived of their means of subsistence—and for no other or better reason than that of entertaining sentiments on the subject of slavery, *which are professed by nineteen-twentieths of the people of New England!* And by this act, the South has as effectually proscribed all who disapprove of slaveholding, as if she had declared it in so many words. How long—ay, *how long*, shall such wrongs and insults be submitted to? What say you, men of the North?

We select the following extracts from several leading journals, in order to show our readers how other whig editors regard these attempts of southern men to proscribe the free-spirited citizens of the North. In fact, there is, so far as we can learn, but one feeling, and one voice in all the free States, in reference to this course of conduct,—the strong feeling, and the loud and indignant voice of reprobation.

☞We copy the following from the Dublin Morning Register. It was passed unanimously, and with great enthusiasm, by the Hibernian Anti-Slavery Society:

ADDRESS

FROM THE PEOPLE OF IRELAND TO THEIR COUNTRY-MEN AND COUNTRYWOMEN IN AMERICA.

Dear Friends:—

You are at a great distance from your native land! A wide expanse of water separates you from the beloved country of your birth—from us, and from the kindred whom you love, and who love you, and pray for your happiness and prosperity in the land of your adoption.

We regard America with feelings of admiration: we do not look upon her as a strange land, nor upon her people as aliens from our affections. The power of steam has brought us nearer together; it will increase the intercourse between us, so that the character of the Irish people and of the American people must in future be acted upon by the feelings and dispositions of each.

The object of this address is to call your attention to the subject of SLAVERY IN AMERICA—that foul blot upon the noble institutions and the fair fame of your adopted country. But for this stain, America would, indeed, be a land worthy your adoption; but she will never be the glorious country that her free constitution designed her to be, so long as her soil is polluted by the footprint of a single slave.

Slavery is the most tremendous invasion of the natural, inalienable rights of man, and of none of the noblest gifts of God, "life, liberty, and the pursuit of happiness." What a spectacle does America present to the people of the earth! She, the professing Christian republicans, uniting their energies for the oppression and degradation of three millions of innocent human beings, the children of one common Father, who suffer the most grievous wrongs, oestors or their own! Slavery is a sin against God and man. All who are not for it must be against it. None can be neutral. We entreat you to take the part of justice, religion and liberty.

It is in vain that American citizens attempt to conceal their own and their country's degradation, under this withering curse. America is cursed by slavery! We call upon you to unite *with the abolitionists*, and never to cease your efforts until perfect liberty be granted to every one of her citizens—to the black man as well as the white man. We are all children of the same gracious God, all equally entitled to "life, liberty, and the pursuit of happiness."

We are told that you possess great power, both moral and political, in America. We entreat you to exercise that power and that influence for the sake of humanity.

You will not witness the horrors of slavery in all the States of America. Thirteen of them are *free*, and thirteen are *slave States*. But in all, the proslavery feeling, though rapidly decreasing, is still strong. Do not unite with it: on the contrary, oppose it by all the peaceful means in your power.—Join with the abolitionists every where. They are the only *consistent advocates of Liberty*. Tell every man that you do not understand liberty for the white man, and slavery for the black man: that you are for liberty for all, of every color, creed, and country.

The American citizen proudly points to the national declaration of independence, which declares that "All mankind are born free and equal, and are alike entitled to life, liberty, and the pursuit of happiness." Aid him to carry out this noble declaration by obtaining freedom for the slave.

Irishmen and Irishwomen! treat the colored people as your equals, as brethren. By all your memories of Ireland, continue to love liberty—hate slavery—cling by the abolitionists! And in America you will do honor to the name of Ireland.

From the Report of the Chester County (Pa.) A. S. Society.

WAITING GOD'S TIME.

Among the many obstacles presented to the progress of our cause, we would call your attention to a doctrine which is prevailing to some extent, particularly among the Society of Friends, and which, so far as it is embraced, is calculated to give an efficient support to violence and wrong. By this doctrine slavery is represented as an evil which owes its continued existence to the permission of the Most High; and hence it is inferred, that He will correct it in His own good time and manner, and that it is our duty to wait with patience and becoming reference for the consummation of his designs. Now all movements which originate in the impelling sympathies of the human heart, and are directed by the natural powers of the human understanding, are represented as originating in the will of man, and necessarily at enmity with God, which character is unqualifiedly applied to the movements of the abolitionists. Thus it is assumed that these are not acting from a right sense of duty, and that the anti-slavery enterprise is foreign to the plans and designs of Divine Providence; and hence it is inferred, that the said enterprise is an attempt to thwart his purposes by disturbing the order and harmony of his government, and that consequently it involves those who are engaged in it, in crimes little short of blasphemy and rebellion against their Creator. Such assumptions, boldly made, and unblushingly held forth to the world under the imposing garb of sanctity, bewilder the understandings of many religiously disposed persons; and where the secret feelings of the heart are already hostile, they are often conclusive upon the mind, and give rise to a deadly opposition to the anti-slavery movement. This doctrine is the more injurious, as it unites strong ties of religious feelings, and chimes in with the prejudices, of an influential class in the Society above mentioned; and above all, it is admirably calculated to preserve in the minds of the important error that indifference to the wrongs of the slave, which is too generally felt, even by those who are reluctant to acknowledge it before the world.

In the application of this doctrine to the case of the abolitionists, it is not only taken for granted, that the opposing principles and views put forth, and the impelling feeling of benevolence and justice, which God has given to man as a part of his nature, are insufficient to justify them in attempting to relieve his fellow mortals when he knows they are in a states of suffering, and discovers that it is in his power to relieve them by some important exertion; but it is also tacitly assumed, that we are not justified in ceasing to do evil, when by the mere natural powers of our understandings we are enabled to know that our efforts to do evil have had an injurious effect upon others. Some special revelation, which the abolitionists have not been favored to receive, is supposed to be wanting in order to warrant and hallow the impressions are condemned indiscriminately, although it is well known that to cease from doing evil, to avoid temptation, and to remove the cause of injury morally, political, or commercial influence, is a primary object with us, and a measure which comprises a great part of our testimony. Abolitionists believe that if slavery is evil, those who support it, and to whom it owes its continuance, are necessarily evil-doers.—The sentiment of this class is summarized by the force of law, and public opinion, supporting the despotism of the master; and they infer, that he whose influence, from precept and example, is directly against all efforts to produce a change in these respects, and favor of leaving things as they are, is giving a direct and unequivocal support to slavery, and is thus living in the constant commission of an evil act.

We do not controvert the doctrine which ascribes the permission of evil to the *providence* of the Most High; nor do we object to that which teaches that he will remove it in his own time. But, believing that the abolitionists have been, in a moral point of view, chosen means of operation for this end, we consider that a very dangerous state of mind, which would lead us to neglect or refuse the calls of duty under the delusive expectation that the Lord will accomplish the desired work in a miraculous manner. And as we are conscientiously enabled to judge of the spiritual condition of others by their fruits, we do not hesitate to say that those who are throwing obstacles in the way of such as are laboring to raise the standard of justice and righteousness, in the earth, are those who are persuading the people to rest satisfied in view of the enormities of slavery by the assurance that the Lord will find a way to correct the evil, are very far from having found the truth as it is in Jesus.

Communications.

LETTER FROM DR. HUDSON.

To the Editor of the Standard:

On my way from New-York to Ohio, I was continually occupied, on board stages, cars, and steamboats, in discussing the great questions connected with human rights and social improvement,—temperance, anti-slavery, the condition of our religious, political, literary, commercial, and manufacturing institutions, &c. &c. I urged upon the passengers the great importance of making good our professions as Christians and Republicans, if we sincerely plosed any value upon our country, or our religion. This is a very effectual mode of exciting facts and arguments—of administering exhortation and reproof.—Like Phillip travelling with the Ethiopian, explaining to him the truths he carried with him, but understood not.

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"I certainly do; and I think those are the real robbers and thieves, who claim other men as chattels, and forcibly take from them their honest earnings."

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"——no scoundrel,——"

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"I cannot believe you have so inhuman a disposition as to kill me for differing from you in opinion concerning the application of certain principles, in which we all agree."

"D——— your principles. Keep them to yourself.—You are exciting our slaves to insurrection."

"But I have no access to them, and seek none."

"No matter; your doctrines are insurrectionary."

"Then you would hang a man for the honest expression of his opinions, merely exercising his natural and constitutional rights as an American citizen? I would not treat you thus,—murderers as you profess to be. Should you come to New-York, you are welcome to my house; and I promise to put no impediment in your way, if you wish to prove to northerners that slavery is not dangerous institution. Are you not aware that the violent spirit you evince, betrays a consciousness that truth and justice are not on your side?"

"I would give five hundred dollars if you were out of this carriage!"

"You might hire a private one for a far less sum than that."

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From Oberlin I went to Medina, lectured to a full audience, and roused up some latent abolition, which had become impacted with third parties. Brother Alcott lives here, and is alive to the claims of humanity; likewise a Mr. Carpenter, State Senator, who is, I believe, a conscientious abolitionist. I obtained a good many subscribers for the Standard.

I afterward lectured in Massilon. Twenty-five dollars, also, were raised for the Anti-Slavery Society, as all the friends here thought they could do for the anti-slavery cause; though living in a land "flowing with milk and honey." They think they are new-organized. "The reason why, you cannot tell;" but "I don't like thee, Dr. Fell."

On Sunday I addressed a Methodist camp-meeting, on the subject of slavery.

Thine, for the cause of freedom,

E. D. HUDSON.

LETTER FROM J. HOLCOMB.

The writer is informed that my long delay in publishing this article, has not been owing to any of the causes he imagines; least of all, to the fact that he is not of the "literary stamp;" in this particular I am farther, if possible, from exclusiveness, than on any other point. The simple, unvarnished truth is, that the letter reached me just as I was about to set off starting, in great haste, for Boston. It was laid away, and, for some time after, forgotten; when recollected, it was shut out by communications relating to more recent events.—M. W. C.

BRANDON Vermont, June, 1841.

To the Editor of the Standard:

I saw in the Liberator an American Society a statement that an individual would pay fifty dollars toward defraying the expense of testing the *constitutionality* of holding slaves in the District of Columbia, provided that question could be brought before, and decided by, the Supreme Court of the United States. This question has long occupied my mind; and I have often thought that if any individual could prove to *constitutional right whatever*, to enslave human beings in that district, provided his position was tenable.

When I saw a proposition to have the question tried, I resolved to make an effort to raise as much more in this section, as soon as it could be ascertained that the thing could be effected. If any one knows of a better right, to claim less than $2,000 can be brought before that body. I wish Friend Hopper would examine the subject, and give the result of his investigations in the Standard.

Another topic on which I wish to speak, is concerning the Liberty party. I am not a member, endeavoring to raise money to purchase a sister, wife, or child. No less than three have passed through this place quite recently. I would, by no means, have abolitionists reject all such claims, or turn a deaf ear to all such stories; but I would have them examine the premises carefully—particularly before they give such a one a written recommendation to the sympathy of abolitionists throughout the country.—Our colored brethren have the same nature as the white man, and are, of course, subject to the same temptation to deceive, which led many foreigners to practise on American sensibilities, excited in behalf of the Greeks by their wrongs.

If slaveholders find the people of the North ready to buy up their slaves, they no doubt will be graciously ready to dispose of the *refuse* portion; *i. e.* those of little pecuniary value to them. For this, and other reasons, I do not feel inclined to encourage such a mode of operation. Abolitionists must prudent examination, though cases may undoubtedly occur, in which I should feel it a sacred duty to give my assistance.

I lately saw an advertisement, copied from a paper in the District of Columbia, offering a reward for a runaway female slave, her two brothers, &c. &c. I am pretty confident I saw the woman, on her way to Canada; and her recovery, at that time, may as well give up the chase. She acknowledged that she had a good master, but, nevertheless, wanted her liberty. She and her husband, who belonged to another man, set their wits to work, and contrived to slip away, separately. They met again in Pennsylvania, and, together, followed the north star to Canada. I think that abolition law has been applied to the great prison-house of American slavery—that the doors are thrown open, so that all may walk out gone upon its horrid secrets. How grateful ought we to be to those who have turned Stars' evidence, even while still guarding the prison doors! See Weld's Thousand Witnesses. Half of the dreadful story has not been told; and never can be, till the judgement day. But let us strive to keep the door open, that light may penetrate to the deepest cells.

The abolition key has likewise been applied to that which calls itself the Church of Christ; and has revealed much. It has shown that all the denominations are involved in a common guilt; that sectarianism is stronger than humanity; that they care more for the advancement of some speculative opinions, than for the universal dissemination of Christ's spirit on earth; that many who have been licensed by their fellow men to preach the word of God, preach for military and reputation, than they do for conscience and duty.

"The true Shepherd careth for the sheep; but the hireling fleeth because he *is an* hireling."

I would not willingly hurt the feelings of good men among the clergy, any more than of any other class; but it often becomes necessary to direct our arrows at them, because the nature of their office enables them to stand more in our way than any other men can do.

Many prejudices have been unlocked by this magical key, the doors of which can never again be effectually closed.

I might glance at what it has done in England, and the still greater work it is destined to do, now that it has passed into the hands of the Chartists, and enabled them to lay open the secrets of *their* prison-house to Lords, Bishops, commoners, and laymen. But this subject requires more ample space than a letter affords.

Yours, for true reform,

J. HOLCOMB.

A SLAVE WIFE:

With the exception of a little punctuation, to render it intelligible, the following letter is an exact copy of one taken out of the Dead Letter Office, at Washington.—The anxiety of the poor slave wife, expressed with such quiet sadness, is exceedingly touching. It makes the heart ache to think that this letter, as well as the others she wrote, never reached its destination. The interchange of soul by writing, is among the blessings denied to the poor bondmen. It would not be safe for their masters.

RICHMOND VA. october 27 1840

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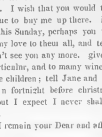
NEW-YORK, THURSDAY, SEPT. 16, 1841.



EACH IN ALL.

In the best music there is, so to speak, an harmonious interaction of discords.

No deficiency of the human mind is so common as that of one-sidedness. No faculty is so rare as that of looking at a theory in which we do not believe, and judging of its origin, it results, and its tendencies, with as much candor as if we *did* believe it. There is usually the same difficulty in appreciating characters, with which our own does not harmonize. In fact, the performance of this difficult task requires that the moral and intellectual faculties should be remarkably well balanced: for to the clear perception,—which recognizes a ray from the great Fountain of Light and Truth, through all its manifold reflections, refractions, and partial eclipses,—must be added that extreme conscientiousness, which shrinks from misrepresenting any form of truth, or disparaging any degree of excellence.

In the treatment and turmoil of reforms, this quiet "many-sidedness" is most peculiarly rare—difficult to attain, and still more difficult to keep.

Those spiritual ears which love the flute better than the trumpet, will not only prefer James and John to Paul, Erasmus and Melancthon to Luther, Dr. Channing and S. J. May to Garrison,—but they will find it difficult to acknowledge that characters to which their own sympathies do not respond, are performing any other than an utterly discordant part in the great world-chorus.—They actually think that Christianity could have been more effectually advanced by the mild expostulations of Peter and the fiery words of Paul. The great priestpiles so boldly announced by Luther, fell almost noiselessly on the fastidious ear of Erasmus, because they came clothed "in coarse, vulgar, slang-whanging Latin;" and Dr. Channing finds the same difficulty with Garrison's English.

On the other hand the trumpet-toned characters do not readily perceive the use of the flute; which seems to give a weak, if not an uncertain sound. It will not wake the dead, they say; forgetting there are other missions to be performed in this world, beside waking the dead; nay, that the dead, if suddenly waked, may need soothing and cheering tones to help them recover the full use of their senses.

To Luther, Erasmus doubtless appeared as the German, Franz Horn, has described him: "one of those writers who have all the desire in the world, to build God Almighty a magnificent church,—at the same time, however, not giving the devil any offence; to whom, accordingly, they set up a neat little chapel close by, where you can offer him some touch of sacrifice at a time, and practise a quiet household devotion for him without disturbance." And not greatly different from this, does Dr. Channing appear to Garrison.

It is not worth while to carry out the fanciful metaphor through all the minute variations of human character; else might we delight to dwell on Wendell Phillips, the bugle-toned—waking the slumbering echoes like a trumpet-blast, drawn out in melodious cadence, like the sweet warbling of a flute.

What we wish to say is, that all gifts should be valued; none depreciated; none placed at a disadvantage.—Even in the great work God has to perform in the world, He needs the ministry of suns of thunder, suns of consolation, and suns of cheering hopefulness. Let us remember that all these utterances are the work of the same inspiration, and adapted to the same end. The lightning, the sunbeam, and the breeze, are all needed; let us be devoutly thankful to God that all are given.—Let not the flash say to the ray, "I have no need of thee;" or the breeze say to the thunder, "I have no need of thee."

Ellis Gray Loring could not write like Garrison, or Maria Child like Rogers, without doing violence to their own spirits; neither could Garrison and Rogers write like them, without putting a sinful constraint on the free action of their own souls: yet each and all have words of truth given them to utter; nor will they utter them in vain, so long as they speak in sincerity of heart.

It should be remembered, that throughout the history of reforms, the Erasmuses and Channings are rounded, and wrought into action, by the Lutheres and the Garrisons: and that they, in their turn, act on a very large class of minds, of whom they are always in advance.

Like an eddy in the river, the outer circles would never have had existence, but for the central agitation; but if those outer circles agitate less powerfully, and with less impetus, they are not forgotten in the general mass. In each depth, let it not be forgotten that there exists a much greater extent of surface. Above all this should it be remembered, that if the central movement stops, the widening circles stop with it.

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I afterward lectured in Massilon. Twenty-five dollars, also, were raised for the Anti-Slavery Society, as all the friends here thought they could do for the anti-slavery cause; though living in a land "flowing with milk and honey." They think they are new-organized. "The reason why, you cannot tell;" but "I don't like thee, Dr. Fell."

On Sunday I addressed a Methodist camp-meeting, on the subject of slavery.

Thine, for the cause of freedom,

E. D. HUDSON.

LETTER FROM J. HOLCOMB.

The writer is informed that my long delay in publishing this article, has not been owing to any of the causes he imagines; least of all, to the fact that he is not of the "literary stamp;" in this particular I am farther, if possible, from exclusiveness, than on any other point. The simple, unvarnished truth is, that the letter reached me just as I was about to set off starting, in great haste, for Boston. It was laid away, and, for some time after, forgotten; when recollected, it was shut out by communications relating to more recent events.—M. W. C.

BRANDON Vermont, June, 1841.

To the Editor of the Standard:

I saw in the Liberator an American Society a statement that an individual would pay fifty dollars toward defraying the expense of testing the *constitutionality* of holding slaves in the District of Columbia, provided that question could be brought before, and decided by, the Supreme Court of the United States. This question has long occupied my mind; and I have often thought that if any individual could prove to *constitutional right whatever*, to enslave human beings in that district, provided his position was tenable.

When I saw a proposition to have the question tried, I resolved to make an effort to raise as much more in this section, as soon as it could be ascertained that the thing could be effected. If any one knows of a better right, to claim less than $2,000 can be brought before that body. I wish Friend Hopper would examine the subject, and give the result of his investigations in the Standard.

Another topic on which I wish to speak, is concerning the Liberty party. I am not a member, endeavoring to raise money to purchase a sister, wife, or child. No less than three have passed through this place quite recently. I would, by no means, have abolitionists reject all such claims, or turn a deaf ear to all such stories; but I would have them examine the premises carefully—particularly before they give such a one a written recommendation to the sympathy of abolitionists throughout the country.—Our colored brethren have the same nature as the white man, and are, of course, subject to the same temptation to deceive, which led many foreigners to practise on American sensibilities, excited in behalf of the Greeks by their wrongs.

If slaveholders find the people of the North ready to buy up their slaves, they no doubt will be graciously ready to dispose of the *refuse* portion; *i. e.* those of little pecuniary value to them. For this, and other reasons, I do not feel inclined to encourage such a mode of operation. Abolitionists must prudent examination, though cases may undoubtedly occur, in which I should feel it a sacred duty to give my assistance.

I lately saw an advertisement, copied from a paper in the District of Columbia, offering a reward for a runaway female slave, her two brothers, &c. &c. I am pretty confident I saw the woman, on her way to Canada; and her recovery, at that time, may as well give up the chase. She acknowledged that she had a good master, but, nevertheless, wanted her liberty. She and her husband, who belonged to another man, set their wits to work, and contrived to slip away, separately. They met again in Pennsylvania, and, together, followed the north star to Canada. I think that abolition law has been applied to the great prison-house of American slavery—that the doors are thrown open, so that all may walk out gone upon its horrid secrets. How grateful ought we to be to those who have turned Stars' evidence, even while still guarding the prison doors! See Weld's Thousand Witnesses. Half of the dreadful story has not been told; and never can be, till the judgement day. But let us strive to keep the door open, that light may penetrate to the deepest cells.

The abolition key has likewise been applied to that which calls itself the Church of Christ; and has revealed much. It has shown that all the denominations are involved in a common guilt; that sectarianism is stronger

ANTI-SLAVERY UNION MEETING.

The abolitionists, male and female, of Albany and the adjacent counties, are invited to attend a meeting to be held in the city of Albany, on Friday and Saturday, the 21st and 22d days of Sept. inst., to take into consideration the subject of American Slavery, as it affects our social, political and religious institutions, and prepare for action such measures as upon mature and prayerful deliberation, shall be deemed to be duty to God and man.

It is hoped there will be a full attendance of those who labor and pray for the immediate abolition, *without distinction of sect or party*. Let past differences of opinion be forgotten, and let us come together as brethren, with a spirit of conciliation and forbearance. The following gentlemen have been invited to meet with us, and other distinguished friends of the oppressed, several of whom have already signified their intention to attend.

Wm. M. West,	Jas. H. Hindley,
Thos. Austin,	Geo. L. Leroy,
Ira Armstrong,	Wm. H. Seward,
Samuel Hopkins,	Charles Thompson,
Henry Fairchild,	Marvin Armstrong,
Israel S. Green,	Robert Rogers,
D. L. Sayre,	John Sleicht.

The meetings will be held in the Mill-street Methodist Episcopal church.

Poughkeepsie, Sept. 1, 1841.

LETTER TO L. T. HOPPER.

The following letter is one among many similar ones received from ministers, elders, and overseers of the Society of Friends, in various parts of the country. The piety of Friends, and their zeal for reform, are not to be questioned; but their course responsible for its publication. It is done with no wish to flatter the much respected friend, to whom it is addressed; but simply as an index of the state of things in that religious community.

MY DEAR FRIEND—

The peculiar circumstances which have lately been thrown around th

Shorthood of men; unrebuked and unawed by that Spirit which makes God think it "is not as other men."

Whether the society is to be broken up, or whether there will be another raised up, I cannot see; but that there will be another raised up, I cannot see; but that the entire establishment of his kingdom on earth, we have to the utmost confidence and unfaltering," let us remember, fill up "our measure of suffering," let us remember, these "light afflictions are but for a moment, and work for us a far more exceeding and eternal weight of glory."

My spirit deeply sympathizes with those who have suffered the exercise of an intolerant spirit. My prayers ascend for you all—that you may abide in the love of God, and in Christian fellowship with one another. Know ye certainly there are "seven thousand in your Israel" bound with you; and though you may feel your lonely, you have to cross this path yet a little while, and you will be numbered with you, and you may yet recognize that your sufferings have promoted the cause of truth and righteousness.

In fine, I would ardent solicitude that the blessing of preservation in faithfulness to all the manifested will of our Heavenly Father may be known in this session by all his children.

I desire to be numbered among the sincere friends.

LYDIA S. WIERMAN.

YORK SPRINGS, 8th mo. 27th, 1841.

MOB IN CONGRESS.

This disgraceful fracas is one of the natural products of slavery. Men cannot easily be other wise than haughty, impatient, and overbearing, who are educated in a school of perpetual violence and tumult. Such a scene could never have occurred in a Congress of New England men. Would that the American people would pause in their mad career, and reflect, ere it be too late, upon the self-evident truth, that slavery and our free institutions cannot exist together! They *must* clash, and one or the other perish in the conflict. Choose, which ye will serve.

GEORGE THOMPSON'S SPEECH.

This is a cheering voice from beyond the waters.—Considering his distant point of view, this brave anti-slavery champion well understands the relative position of parties here, and explains them well.

We thank him especially for his eloquent defence of John A. Collins; a man who has suffered much from misrepresentation and secret calumny, and throughout the whole, courted that open and thorough investigation, which his disinterested zeal, and unimpeachable integrity, was sure to render triumphant.

THE THIRD OF DECEMBER.

This is the anniversary of the formation of the American Anti-Slavery Society, at Philadelphia, and of the "Second Declaration of Independence." We rejoice to hear that proposals are abroad for the commemoration of this interesting event, in the same city that witnessed our first solemn meeting. We trust all the warm-hearted, strong-handed and true-hearted friends of this old veteran Society, be at the gathering from all quarters; and if there are any timid but true hearts, let them go too—and they will find strength and hope.

I have regretted nothing so much, in my anti-slavery experience, as the having been absent from our first meeting, so eminently characterized by moral grandeur, and holy union of feeling, forgetful of creeds and forms.

"Fifteen long years," said the venerable and enthusiastic Esther Moore, "there seemed to be nobody but Benny Lundy and I, to weep over the abominations of slavery. All at once, I heard thunders in the anti-slavery camp, all over the city, from the East. I went—and, oh! how my heart leaped up as I listened! For there I found the "seven thousand of Israel, who had never bowed the knee to Baal, or kissed his image."

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"FUGITIVES FROM INJUSTICE."—A *friend* from Philadelphia informs us that there had passed through that city, from *Baltimore alone*, three hundred runaway slaves, in the course of the last six months; and doubtless as many more from the same place went North by different routes. A few years ago, New-York was the scene of frequent contention between slave-holders and the friends of oppressed humanity. Again and again has Isaac T. Hopper had daggers drawn, and pistols pointed at him in the streets, and his sons have been kicked, cuffed, and knocked down, merely for aiding fugitives, in procuring their witnesses, &c. In many cases, the agents sent on by southerners boarded with the keeper of the prison, to be continually on the spot, to brow-beat and insult every one who dared offer assistance of any kind to the trembling prisoner.—But business of this kind is now growing scarce in our Courts. The southerners are getting shy of New-York; and if a slave gets within her jurisdiction, they quietly enter him in their account-books, as property lost by "act of Providence," as the lawyers say. Freemen have no rights at the South; and slavery should have no rights at the North. To speak with strict morality, it has no rights anywhere.

PETITIONS.—The Massachusetts Anti-Slavery Society are taking active measures for the circulation of Petitions to Congress—for Abolition in the District; of Inter-state Slave Trade; against admission of New Slave States; for the removal of Atwood; and for the abolition of all laws and provisions which require the people of the free States to participate in the sin of slavery."

To the State Legislature,—"for the repeal of the law prohibiting the intermarriage of persons of different colors.

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SOUTHERN MOVEMENTS.—A public meeting was held by the citizens of Concordia, Louisiana, on the 7th of August, to take into consideration the recent conduct of certain citizens, and judicial officers of the State of Ohio, and other non-slaveholding States; and for the purpose of adopting such measures as may be necessary for the protection of Southern rights." They resolved that "the recent decision by one of the nigh courts of Ohio, was *clearly opposed to the spirit of our laws, good of our national compact, and excites fearful appreciation that the judiciary of that State, is about to be prostituted to the purpose of those vile fanatics, who are incessantly laboring to rob us of our slaves.*" The meeting stated that the continual wrongs inflicted on their fellow citizens travelling to the North with slaves, was no longer to be endured; and unless non-slaveholding States took the most decided measures to put down the abolitionists, they recommended non-intercourse in future.

Several laws were passed, to prevent the introduction of free negroes were recommended, on the ground that they were employed as agents of anti-slavery societies.

These proceedings were highly approved in Natchez, where a meeting likewise convened, and resolved, "That our representatives in the next legislature be requested to use their exertions to procure the passage of a law to inhibit, by suitable penalties, the employment of any slaves, or free negro upon any steamboat engaged in the commerce of this State."

How well has the South chosen her motto, "*In suspicion and distrust lies our only safety.*" And what volumes of meaning does that motto reveal concerning the iniquity of her system!

It is hardly necessary to say to any enlightened reader that the chance of ever adopting free nerroes as our agents is altogether and totally visionary. The business is with the *masters* only; except when slaves come under our protection by entering the jurisdiction of the free States. We do not deny different efforts to make the system less unconfortable in their sins; we esteem it a duty to do so. We are overruled by our moral influence in every way ingenuity can devise, and conscience sanction.

The judicial decision of Ohio, which so much irritates and alarms the South, is simply this—The Common Law supposes all men to be free; and where there are no special legislative enactments to the contrary, the Common Law governs in our States. Throughout the entire South, the Common law is overruled by slave law; in New-York it was formerly so, by the provisions of the allowed masters to hold their slaves nine months under the laws of that State; Pennsylvania has still a similar provision.

But most of the free States have no special provisions of this sort; and this being the case in Massachusetts and Ohio, the judges could not help deciding as they were disposed to do so, that the Common Law prevailed, and therefore every slave *brought or sent*, by their masters, into those States, became free the moment he touched the soil.

All slaves would be considered free in the free States, were there not a clause in the Constitution of the United States supposed to require the surrender of *runaways*.—When will the moral sense of the North effect the repeal of this provision? It requires nothing but the honest exertion of a strong will, with Christian kindness and firmness combined.

POLITICAL PARTY.—The Political Party Abolitionists are very diligent, drumming up recruits everywhere, in the approved style of electioneering contrivance. National, State, County, City, and Ward Committees are appointed in all directions, and nominations made in most of the free States. It seems to make more head-way at the West, than elsewhere. This party has been the means of defeating the election of the whig governor, by the anti-slavery democracy in this district. All the warm-hearted and true-hearted friends of this old veteran Society, be at the gathering from all quarters; and if there are any timid but true hearts, let them go too—and they will find strength and hope.

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A committee of seven were appointed to inquire into the case, and report what punishment was deemed proper.

Mr. Irwin, of Pa. moved that the Committee also inquire how many other assaults had been made on the floor within the last thirty minutes. He had seen several. The amendment was not in order.

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After much debate on the Report of the Committee appointed to examine into the conduct of Wise and Stanly, the latter was reprimanded, with instructions to report that the Hon. HENRY A. WISE was guilty of assaulting Edward Stanley, and having made full confession thereof, all further proceedings be dispensed with. This was carried, by a vote of 101 to 36.

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Mr. Adams disclaimed all enmity to Mr. Wise, and furthermore declared that he should vote no censure on him.

SECOND VETO.—The Fiscal Exchange Bank Bill has been returned without the President's signature. He states that the provisions of the new Bill are not such as to obviate his constitutional objections, expressed in the former Veto. The following extracts from his message explain the principal points:

"1st. It may justly substitute a system of discounts and deposits of questionable character. It is to deal in bills of exchange drawn in one State and payable in another, without restraint. The bill of exchange may have an unlimited currency, and the inducements to issue them guarded against. It may, in fact, assume the most objectionable form of accommodation. It is not required as in the charter of the late Bank, that substantial exchange basis. A drawer in one place becomes the acceptor in another, and so in turn the acceptor may become the drawer upon a mutual credit and accommodation. It may even issue indulge in more local discounts, under the name of bills of exchange. A bill drawn at Philadelphia on Cumberland, payable in New-York, or a bill drawn upon a New Jersey—at Cincinnati on Newport, Kentucky, not to multiply such examples, might for anything in this bill to restrain it, become a currency of limited or unlimited time. Cities thus relatively situated would possess almost unrestricted power, otherwise situated as to decide a character as must justly to excite dissatisfaction.

2d. There is no limit prescribed to the premium in the purchase of bills of exchange, or amount of deposits to be received. The power is virtually unrestricted. The evils under which the community now labors, and operating most injuriously upon the agricultural States, in which the Bank has no branch, will be continued if not more severely felt. Nor are these the only consequences: a resumption of specie payments by the banks of those States would be followed by indefinite postponement. The deposits operations of the agencies of the interior would likely consist in selling bills of exchange. The purchase could only be made in specie or the notes of banks paying specie, the State banks would either have to continue without the deposits or submit to the terms of the national monopoly of brokerage. Nor can it be passed over without remark, that, while the District of Columbia is made the subject of the principal bank, its finances are excluded from all participation in any benefit it might afford, by a positive prohibition on the bank from all discounting within the District.

These are some of the objections which prominently exists against the details of the bill. Others might be urged of much force, but it would be impossible to dwell upon them. Suffice it to add, that this charter is designed to continue for twenty years with a competency to defeat the defects to which I have alluded, being founded in the fundamental law of the Corporation, are irremediable; that if the objections to the bill originate, it would be over hazardous to pass the bill into a law."

The tone of the message indicates a desire for harmony and conciliation, and gives ground to hope that some definite and satisfactory plan of National Finance, may be brought before Congress, next session.

MCLEOD.—Mr. Ferris offered a resolution directing the Committee on Foreign Affairs to inquire into the propriety of entering into a negotiation with the British government for the release of our citizens imprisoned on Van Dieman's Land, and made an earnest speech in support of the motion.

J. Q. Adams, in the course of reply, remarked that:—

By the last news received, it appeared that the British Government had ordered fifteen ships of the line to cruise about our coast, and this upon their own regard to Canadian patriotism, and of the right of the State of New-York to hang McLeod. While the question was being discussed between the General Government of the States and that of New-York, as to the exercise of each other's power in order to save that man from destruction by the violence of the principal body, its duties to call upon the President of the United States to negotiate with the British Government, in behalf of those unfortunate prisoners, who were at this hour in the jaws of the country which they had invaded, and those of the country from which they went. And it was the course of duty from which they went. And it was the sort of consistency in the course of proceeding on the part of this House. When we were asking for the lives of British subjects, who had invaded our territory, and violated their Constitution, their Government; to forget the crime of treason, for which these men, according to the laws of New-York, were to be executed, and supported by the mercy of the Government—transported, instead of being hanged, drawn, and quartered, as they had been sentenced by the law, to be the victims of party patriotism: Mr. A would say that, if we were to ask the President to negotiate with Great Britain on behalf of those men, he must first assert his own Constitutional powers, and that they might return to their homes, it would be as well first to say what was the right of the case with regard to the State. There were two sides to this question; and before we undertook to interfere with the British Government, in order to procure the release of those prisoners, we must first, by obtaining the immunity of our citizens from the punishment to which their conduct had subjected them, be able to say that we will be security for their return, and what they were, and the circumstances under which they were now in Van Dieman's Land.

Mr. A. said he had himself been asked to write to the Canadian Government, but to this, our own Government, for exposing; as they did, this nation to a war on account of the conduct of individuals, over which it had no control that they were entitled to that sort of commiseration; for we must go as suppliants in this case, whether or not in the line of McLeod. We must go with a sense of the justice of the sentence by which they were transported. We could not assert ourselves entitled to their release by the law of nations. The case of one American citizen, a native of New Hampshire, who was engaged in that insurrection, and he (Mr. A.) regretted to say had escaped from one of the jails to the British Government that his life might be spared. He was a young man, and perhaps was impelled to engage in the insurrection by bad counsel, though probably having good intentions. He was tried and convicted, and sentenced to execution, but his sentence was commuted to transportation: and he (Mr. A.) did not know but what this person might be now at Van Diemen's land.

In order to place in its proper point of view the position in which the President would be exasperated by an epithet applied to him, he said, in a moment of excitement, struck him. He was willing to submit to any punishment under the rules of the House.

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TREASURER'S RECEIPTS

For the week ending 9th mo. (*Sept.*) 14.

For the Standard.—The following persons have each paid $1—for which they have received receipts (see last week's report.)—Wm. Coe, E. Searborough, J. B. Whitcomb, Mary A. Collins, Brooklyn, Mass.; Nathaniel A. Borden, Fall River; Joseph Lukens, Wilmington, Clinton county, Ohio; George L. Lorow, Poughkeepsie; Gideon Davis, Quaker Springs, Saratoga county, N. Y.; Charles L. Fox, Philadelphia, Pa.; Joseph C. Martin, Chillicothe, Ct.; Nancy Robinson, Dover, N. H.; Lydia Ann Wood, Mt. Pleasant, Ohio; David Dutton, Harrisville, Harrison county, Ohio; David Schoffield, Salem, Columbiana county, Ohio; John S. Mann, Caudersport, Potter county, Pa.; Wm. Green, Rliss Doty, E. Lo. Westchester county, Pa.; Samuel McKeehna, West Alexandria, Washington county, Pa.; James Judkins, Byesville, Guernsey county, Ohio; Thompson Anti-Slavery Society, West Chester, Chester county, Pa.; Joseph H. Doane, Norwich, Ct.; John C. Ferrens, North Castle, West Chester county, N. Y.; Sarah Carter, Northampton, Mass.

Nicholas Durfee, East Killingly, Ct., $1; John Prior, John Seeman,

Poetry.

JEANIE MORRISON.

The following lines, by MOTHERWELL, are replete with tenderness and beauty.

I've wandered east, I've wandered west,
Through many a weary way,
But never, never can forget
The luve of life's young day!
The fire that's blawn on Beltane, e'en,
May weel be blaek gin Yule—
But blacker fa' awaits the heart,
Where first fond luve grows cule.

O dear, dear Jeanie Morrison,
The thochts o' bygane years
Still fling their shadows owre my path,
And blind my een wi' tears:
They blind my een wi' saut, saut tears,
And sair and sick I pine
As mem'ry idly summons up
The blithe bliaks o' lang syne.

'Twas then we luvit ilk ither weel,
'Twas then we twa did part;
Sweet time—sad time—twa hairns at schule,
Wi' dim tears in our e'en.

'Twa hairns, wi' but ane heart!
'Twas then we sat on ae leigh bink,
To leir ilk ither lear;
And tones, and looks, and smiles were shed,
Remember'd ever mair.

I wonder, Jeanie, often yet,
When sitting on that bink,
Cheek touchin' cheek, loof lock'd in loof,
What our wee heads could think?
When both bent down ower ae hright page,
Wi' Buik upon our knee,
Thy lips were on thy breast, but
My lesson was in thee.

Oh, mind ye how we hung our heads,
Our cheeks bent red wi' shame,
Whene'er the schule-wenns, laughin' said,
We cleek'd thegither hame?
And mind ye o' the Saturdays,
(The schule then skuil't at noon,)
When aff we ran to speel the braes—
The broomy braes of June?

My head rins round and round about,
My heart flows like a sea,
As ane by ane the thochts rush back
O' schule time and o' thee.

Oh, mornin' life! oh! mornin' luve!
Oh, lichtsome days and lang,
When hinniel hopes around our hearts,
Like simmer blossoms, sprang!

O, mind ye, luve, how aft we left
The deavin' dinsome toun,
To wander by the green burnside,
And hear its water croon?
The simmer leaves hung o'er our heads,
The flowers burst round our feet,
And in the gloamin' o' the wind,
The throssil whusslit sweet.

The throssil whusslit in the wud;
The burn sang to the trees,
And we with Nature's heart and tune,
Concerted harmonies:
And on the knowe abune the burn,
For hours thegither sat
In the sileatness o' joy, till baith
Wi' very gladness grat!

Aye, aye, dear Jeanie Morrison,
Tears trickled down your cheek,
Like dew-drops on a rose, yet nane
Had ony power to speak!
That was a time, a blessed time,
When hearts were frank and young,
When freely gush'd all feelines forth,
Unsyllahed, unsung.

I marvel, Jeanie Morrison,
Gin I hae been to thee
As closely twined wi' earliest thochts,
As ye hae been to me?
Oh! tell me gin their music flih
Thine ear as it does mine;
Oh! say gin e'er your heart grows grit
Wi' dreamings o' lang syne?

I've wander'd east, I've wander'd west,
I've borne a weary lot;
But in my wanderings, far or near,
Ye never were forgot.
The fount that first burst from this heart,
Still travels on its way;
And all its channels, deep or broad,
The luve o' life's young day.

O dear, dear Jeanie Morrison,
Since we were sindert young,
I've never seen your face, nor heard
The music o' your tongue;
But I could hug all wretchedness,
And happy could I die,
Did I but ken your heart still dream'd
O' bygane days and me!

Miscellany.

JONATHAN JEFFERSON WHITLAW
OR
LIFE IN THE SOUTH-WEST.

CHAPTER XXIX.

It will be easily believed that Mr. Jonathan Jefferson Whitlaw sat down to Mrs. Bennet's *table d'hôte* in a very agreeable state of mind. He had, in truth, opened his campaign well, and a successful debut made by a single game of billiards, and that quite a casual one, may appear to sober-minded Europeans as an exaggeration of probabilities, too violent to be safely inserted in a narrative professing to be strictly matter-of-fact; but any sceptic may be easily cured of his doubts, by making a very few inquiries, either at the scene of action, or of those who are best acquainted with it. As to Whitlaw he thought the transaction so far from being anything at all uncommon—and yet his early experience had been confined wholly to those miniature imitations of New-Orleans, to be found at Natchez)—that he resolved, at the very second likely to answer so well, to sacrifice some of the lighter pleasures he had promised himself, for the sake of pursuing it systematically. He had fully intended to pass this, his first evening, amidst the unexplored depths of the quadroon hall; but as he ate his pepper soup, and then refreshed his pallet with free libations of Mr. Bennet's admirable Madeira, he reflected that the heavy loss that might ensue from such a sacrifice of time to idle pleasure.

Nevertheless, the temptation was great. He had heard so much of the splendor of these entertainments, and the exceeding grace and beauty displayed at them, that he still wavered; till at length, his fancy being stimulated, perhaps by the inspiriting wine, he determined to indulge himself in gazing upon the fair assemblage for an hour, and then pass the rest of the night, as in duty bound in useful business.

Before retiring for the purpose of making his toilet, he delighted to indulge in a cigar, which was accompanied by a due proportion of whiskey punch; and then feeling himself a little overcome by his voyage, his billiards, and his dinner, he threw his legs comfortably upon the chimney-piece, and fell fast asleep.

How long he rested thus, is uncertain; but when he waked, the two very gentleman-like men who had shared his punch, had departed, and the lamps were burning dim, as the oil which fed them was nearly exhausted. He started up, and looking at his watch, saw with extreme astonishment that he had slept two hours. It was now past supe, and he hastily approached the bell to rug for a chamber-candle, when the sight of his own pocket-book, lying open upon the carpet, arrested his eyes and his steps. With a beating heart he stooped to seize it. He remembered, with an instantaneous gleam of satisfaction, that his person had been thrown, during his nap, into an attitude as nearly *topsy turvy* as possible, and he felt that it was likely enough that the pocket-book might have fallen out; but the moment his hand touched it, all soft, delusive hope fled forever—his bank notes were gone!

Rage and despair succeeded upon his heart, and divided it between them. He rang the bell so furiously, that two negroes and one yellow man entered the large dining-room, by three different doors, to know his pleasure.

"Where is your waitress?" he thundered out. "Where is the woman that keeps this den of thieves? Call her to me—bring her to me, this instant, or I'll burn the last atom of wool from your bessely scalps before I sleep!"

The three slaves retired by the three several doors, as he spoke.

In as short a time as it was possible for her to enter from the drawing-room, the gentle, civil Mrs. Bennet stood before him.

Whitlaw's eyes rolled fearfully in his head, and he actually formed one of those actions, or threatened to make that understand the wrong that had been done him.

"I beg your pardon sir," she said, in the very soft-est voice imaginable, "but I really cannot understand what it is you say."

"Say!" roared the bereaved young man, in accents of passionate agony; "but you must understand, feel it, if you cannot hear. I have been robbed, woman! robbed of two thousand dollars, since I entered this room!"

"Very extraordinary indeed," observed Mrs. Bennet, without in the slightest degree deviating from her usual sweet tone. "Pray, how did it happen, sir?"

"It is you that must tell me that, madam: and so you shall, if there be law in the State. It is you in part that have robbed me, with the large red whiskers—both of them; they had both of them red whiskers."

"The two gentlemen with red whiskers, sir?—Oh, dear! there will not be the least difficulty in the world in telling that, without troubling the State about it, in the least. The ladies in General Hollingsworth's, and the youngest and shortest, is Major Tomlinson."

"Let them call themselves what they choose, madam, they have robbed me of two thousand dollars; and they must give account of it, either in public or in private."

"Oh, dear! sir, the gentlemen are both of them perfectly well known in New Orleans. They are of the very highest standing, and, would, I am sure, be happy to answer, to any body of them, any and any question that could be asked either in private or public."

"It will be long enough, I can tell you, before I shall be of their station, which is just neither more nor less than thieves and pickpockets. I want to sleep in this house with two thousand dollars in bank notes; and now I am waked up, I find them all gone; and my pocket-book, with all my letters, left lying on the floor. Them two red-whiskered fellows were in the room when I dropped asleep, and now they are gone, as well as my notes; and how can I think any thing else but that they have robbed me?"

"You must think, of course, sir, just whatever you happen to please," replied Mrs. Bennet, without for an instant appearing to lose the beautiful placidity of her temper; "but when gentlemen that are not over-much known in the town, accuse those that are, of robbery and murder, I really know not what besides, it is very likely, I think, that the accusation will not be greatly attended to." And, so saying, the well-dressed, graceful lady of the house made a courtsey and departed.

The unfortunate Whitlaw remained in a state of the most complete discomfiture. Mrs. Bennet's very cool way of receiving the intelligence of his loss convinced him that there was little or no hope of recovering it. Whether her indifference proceeded from the frequency of such occurrences in the highly fashionable society of New-Orleans, or that the two persons he had accused, were really beyond and above all suspicion, he was at a loss to conjecture. After meditating on the subject, in very moody solitude, for a long hour, he determined upon inquiring for the nearest magistrate, by way of the commencement of the facts before him, and insisting upon it that the two individuals, upon whom his suspicions rested, should be summoned to answer to the accusation.

It was now some hours too late for such an application, and he must therefore wait with what patience he could, for to-morrow. Unfortunately the fortunate young man felt that his state of mind no longer fitted him for the enjoyment of the brilliant scene which the ball-room was to exhibit; and he neither had he at that moment energy to enter upon any sharp encounter of wit with the respectable personage who had just left him to a contemplation of the billiard table in the evening. So, after taking a few hurried turns about the room, he again rung the bell for a candle and a glass of brandy; and, in the enlightened and sociable, he retired to his room and his bed, and spent a feverish and most miserable night in thinking of his loss while awake, and in dreaming of it for a few short moments, he was happy enough to fall asleep.

He rose early, and, to avoid meeting the suspected thieves or their complaisant landlady, repaired to a coffee house for his breakfast.

As soon as it was possible to present himself before a magistrate, he waited upon Judge Grampton, and having very clearly stated the case, desired that the two suspected persons should immediately be summoned before him. He underwent another disap-

Squire Grampton heard him very quietly to the end, and then said, placing both his legs on the table before him, and cleaning his nails with a penknife,—

"Pray, young man, what may your name be?"

"Jonathan Jefferson Whitlaw, sir."

"And where do you come from?"

"From Paradise Plantation, near Natchez, sir."

"Is Paradise Plantation you own property?"

"No, sir, it belongs to my father, as you may day."

"Oh! and you brought two thousand dollars with you to New Orleans."

"I don't expect it's necessary for me to certify how much I brought with me to New Orleans.—What I am ready to swear to, is, that I went to sleep in Mrs. Bennet's drawing-room with two thousand dollars in notes, lastnight, in my pocket-book—that the only people in the room with me were Gen. Hollingsworth, and Major Tomlinson—and that when I woke, my pocket-book was on the floor and my notes gone.

Squire Grampton was reckoned a remarkably good-natured man; and he indeed looked as his just claim to the reputation by laughing heartily.

"And so, my good fellow, you calculate upon having General Hollingsworth, who is known as a man of the highest respectability in the Alabama Territory, and Major Tomlinson, one of the largest slaveholders in the State,—you really calculate upon having them up before me, to answer to the charge of their having come and lost your money!—ha! ha! ha!—that's fun, at any rate. Now, my new one, shall I give you a bit of advice? my name seems to be useful. If you lost your money fast when you've got it; and when you lose it, never accuse a rich man of being the thief—at least not in New Orleans—and you'll live longer. And so, young man, I wish you a very good morning."

The good-natured man's look while he decided and then I wish you a very good morning." and laughed, and while he spoke, was such that there was nothing left save to submit. But he went forth from the magistrate's house swearing vengeance, that no one could be found in the town, or even in the world, that stolen his wealth, as against the whole human race; and binding himself in holy and soul to pursue upon the two persons who had robbed him, all and his loss, and all the suffering it had cost him, should be atoned for a thou-and-fold.

In order the better to arrange the plan of operations which the present situation should be put in practice, Whitlaw, on quitting the house of Squire Grampton, strode away towards the Levee; and for two hours sauntered about with a wild, vacant look, the father of waters, during which he reasoned, with all his natural acuteness, and acquired wisdom, upon his present and future position, and the use to which it might be applied.

He remembered with some satisfaction, though assuredly it was accompanied with a sharp pang, that he still had one hundred and silver dollars in his bag. This was the sum he had coaxed out of his father, and it now constituted his entire capital.

How soon could he multiply this a hundred fold? The proposed partnership offered by the *chunnel player* again occurred to him. At first he had not felt greatly disposed to accept it; but the moment he ed to him evident that he was himself the sharper rogue of the two. It was certain, indeed, that his quick eye had detected the latent skill of his proposed associate, even in the manner by which he lost his game; while he, on the contrary, had been completely deluded by Whitlaw's well-acted assumption of rustic simplicity. Nevertheless his after by-thoughts, when he proposed that Whitlaw's notes of hand should be taken, was by no means contemptible; not to mention that the very act in which he had detected him, of throwing dirt in the eyes of the honest Kentuckian, said much in favor of his being admitted to the friendship he solicited.

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